

THE  
UNIVERSAL  
**Love of God**  
TO  
MANKIND

DEFENDED,

Against the Misapprehensions  
of some People about  
the Doctrine of

*Election and Reprobation.*

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*Written for the Sake of the Simple-  
hearted, by John Everard.*

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THE  
UNIVERSAL  
Love of God  
TO  
Mankind, &c.

**I** Find many Well-inclined People much stumbled about the Doctrine of *Election* and *Reprobation*, as laid down by some, That God did, from Eternity before the *World* began, Ordain a small Number for *Salvation*; and *Reprobate* the most part of Mankind, and so pass them by, not giving them *Saving Grace*. If it be so, that the Num-

ber be so fixed, that not one can  
 be diminished nor added; then the  
 Prophets nor Apostles, by all their  
 Labour, did not, nor could not,  
 add one to God; neither by Preach-  
 ing can any now do it: But *Electi-*  
*on* there is, and *Reprobation*, but  
 it stands in the two Seeds: The  
 L O R D hath Sown his pure Seed  
 in the Hearts of all Men, and as  
 they joyn to it, it will Regenerate  
 them, and so make them Injoyers  
 and Hairs of Endless Life; but if  
 Man joyn to the Reprobate Seed  
 of the Serpent, then they bring  
 Death over themselves. But some  
 will say, I have chosen you; I  
 say, the Lord said, *I Sanctified*  
*thee from the Womb, and Ordained*  
*thee a Prophet to the Nations:*  
 I grant the Great God, in Dear  
 Love, did Raise up some, but it  
 will not therefore follow, that he  
 ever did cast away any, without  
 afford-

affording them a Day of Mercy :  
 For though the L O R D may  
 have Raised up some in all Ages,  
 yet it was not only for their own  
 Sakes, but to call to others, and  
 to shew them the Mind of the  
 L O R D, that he did not desire  
 the *Death of a Sinner*, but he  
*had rather they should turn from*  
*their Sins and Live.*

And, to let the World know,  
 that he sent his Dear Son into  
 the World, that all might be-  
 lieve, and be Saved from Sin by  
 him; he tasted Death for every  
 Man; And said the Apostle, *It*  
*was the Will of God that all Men*  
*should be Saved, and come to the*  
*knowledge of the Truth*; And it be-  
 ing so declared by Paul, we  
 may conclude, that the L O R D,  
 who is the Fountain of Love  
 and Mercy, did not decree the

Death of Mankind against his own Will.

But some will say, He Died only for the World of Believers of the Elect? It is not proper to call the *Elect* the *World*; for Christ saith, *If you were of the World, the World would Love you; but I have chosen you out of the World.* Therefore 'tis not proper to call Believers, or the Elect, the World.

Now seeing it is so clearly laid down in the Holy Scripture, *That Christ Died for the Sins of the whole World, and not of Believers only*; then we may conclude, that if Man believe in his pure Spirit, a Measure of it being given to every one to Profit withal, all that Dye not Saved, must not place their Destruction on the LORD, nor Blame him, but their

their own selves, for Rebellion against the Spirit of the LORD: And so I may say, as said the Prophet, *Why will ye Dye? O Friends!* Christ Died, he tasted Death for every Man, and gave himself a Ransom for all; and he hath done much for us thereby: But he hath sent his Holy Spirit into our Hearts, to Sanctifie, Wash and Purifie our Hearts; so that obeying the Spirit of Christ, you will have a Possession in the Kingdom of Glory, obtained for us by his Dear Son.

Now, Reader, thy Teachers may tell thee, that if thou hast found thy Heart Pricked for Sin, and have been Sorrowful for Sin, and have felt the Incomes of Life to Warm thy Soul, then thou may'st conclude thy self in a Hopeful State; I say so too. But where  
is

is that Man in the World, but the Lord, at one time or other, doth Prick to the Heart, and bring Sorrow over him; and when he is brought low, he sees there is Mercy for him, and so Comfort and Hope springs up in his Soul. Thus is Man Visited; by which he, upon his Death-Bed, clears the LORD; and upon these Experiences thou art, it may be, Received a Member of the Church; and so then say, all is well, Christ hath paid the Debt, and now the LORD looks upon thee in his Son: But pray, for thy poor Souls sake, Consider, *If any Man be in Christ, the same is a New Creature, Old things are passed away, and all things are become New*; a new Heart, a tender Heart, a Heart which Fears to Offend him, in every thing to love him with thy whole Heart, and thy Neigh-



Neighbour as thy self; a Heart,  
 not only to part with *Isbmael*;  
 but Offer up *Isaac*, if called for;  
 and not to Love thy own Life  
 for Christ and his Gospel Sake.  
 Oh! If thou can'st say so, then  
 Happy art thou, if thou continue  
 to the end thou shalt be Saved.  
 And this Love of God will spring  
 so up in thy Soul, that thou  
 wilt say with the Prophet, *O*  
*come to the Waters of Life freely:*  
 And when the Spirit of the LORD  
 fills thy Heart with Gospel-tidings,  
 which shall be a Message of Joy  
 to all People; then thou wilt say,  
*The Arm of the Lord is not short-*  
*ned, that cannot Save;* but wilt  
 cry, The Salvation of the LORD  
 is come, and all Flesh shall, or  
 may see the Salvation of the  
 LORD, and thou wilt not be  
 as one that Mocketh, when thou  
 holdest forth his Salvation; but if  
 all

all take thee at the Word, by Believing the Gospel Preached there is room enough in God's Mercy, for the whole Creation, Glory to the LORD in the Highest: But thou may'st yet say, Though all have some stirrings of GOD, they are so small and weak, that it cannot work that Holy Dread in them, not to Offend the Lord: Look into thy own Heart, and if thou find it so with thee, that it bring thee into a Holy Fear; so that, having a Hope of Glory, thou Purifie thy Heart by thy Hope, then the same Seed which is sown in thy Heart, is of one Nature in all, and will work the same in all, according to the Measure of the Gift of Christ. But thou mayst yet say, *Jacob have I Loved, and Esau have I Hated*: So it was not said in *Genesis*, but in *Malachi*

1. 2. *But the Elder shall serve the Younger* ; which, if it had Related to their Eternal State, it would imply *Esau* is now in Heaven serving *Jacob* ; but it was said to *Jacob*, *Thy Brethren shall serve thee*. But *Isaac* Blessed *Esau* also, though *Jacob* had the Dominion for a time : But the People of *Edom* were called in Christ, as well as the Seed of *Israel*, as it is written, *In thee, and in thy Seed, shall all the Families of the Earth be Blessed*.

These things I have wrote in the Love of Christ, that none may shut up the Kindness of Christ from Man.

And now, my Dear Friends, whom the Lord hath called into his Blessed Work, let us go on still to Preach his Universal Gospel freely, and set forth the  
Glory

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Glory of Christ in Love, in  
Life and sound Doctrine; then,  
if the People will not take Warn-  
ing, we shall be Clear; and the  
LORD will be our Exceeding  
Great Reward.

*So Humbly Prayeth he, who desireth  
to walk in great Lowliness of  
Mind before the Lord,*

John Everard.

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